

intense and enduring, and not to be relieved except by radical treatment. In such phobias, the child shows a distressing fear of some animal or other external object, often without any or a sufficient "real" cause. The real source of the child's anxiety is his own aggressive wishes. It is largely allayed by his projecting the troublesome aggressive wishes on to an external object and so being afraid of *it*. The fear of this object is bad enough, but it is not so overwhelming as the internal anxiety and guilt it replaces. The dreaded animal or person can be avoided or kept out; appeal can be made against it to the loving real parents. And above all, *it* is the guilty one, not the child himself, and so he can hope to be loved and protected by the real parents.

Another general mechanism is *repression*, of which in recent years vague ideas have become familiar in popular psychology. Repression is a mechanism probably occurring rather later in mental development than the two just described, but nevertheless quite early. It is essentially a mental flight from internal phenomena, a shutting of one's eyes to a part of oneself, exactly parallel to bodily flight from external phenomena that are dangerous or unpleasant. It is a turning away, a denial, a refusal to allow instinctual trends or punishment phantasies to gain any representation in the conscious life. As far as awareness of the self is concerned, these things are not.

Like other mechanisms mentioned, repression can occur at different levels of mental development, the more primitive and the later ; that is to say, early phantasies of being eaten up or drowned by avenging parents, early wishes to do this to the parents in anger, as well as actual memories of real experiences, can undergo repression. The popular idea of repression refers more to the later type, the repression of

unpleasant war
experiences, for example, or of memories of
sexual experiences
or of occasions of real fright in childhood or
adolescence.
In the work of analysis, repressions are slowly
undone, both
with regard to real memories and to early
wishes and phan-
tasies, thus making a more solid integration of
the whole
personality possible.¹

¹ The work of repression is not, however, necessarily
undone in a
simple inverse chronological order, working back
steadily through the
years towards the earliest phantasies. Sometimes
later experiences,
for example, those of five or six years or even later still,
can only be
recovered after a great deal of work has been done on
the most primitive
and early levels of phantasy life.